The Inquirer

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CONFORMITY AND NONCONFORMITY

THERE are a considerable number of writers trying to penetrate the misty jungle of national and international life. Disarmament seems as far off as ever, and government becomes more difficult in a world which is daily becoming technically more united. Before the first world war the position and status of most nations were easily defined, and relations, compared with today, simple enough. Hardly one nation, particularly among the larger nations, knows where it stands today. What is the relationship of Russia with China, or with Europe? Where does the U.S.A. stand with Europe? To come nearer home where does this country stand with the European group known as the Common Market, and with the Commonwealth countries?

One of the difficulties in the way of this country joining the Common Market is that of sovereignty. To what extent shall we have to sacrifice control over our own affairs if we join what might well become a federated Europe? One look at that problem is sufficient to point all the difficulties in the way of world government. According to some students of disarmament there can be no real disarming until there is a world government. Since the fate of all nations rests upon general disarmament, the need for world government is pretty clamant. But if there are momentous difficulties in joining Europe in a primary economic arrangement, what must be those in organising a world government?

Fighting for time

Concerned people at present are fighting for time. Time in which new spiritual forces can be released in nations and new moral ideals established. It all probably rests upon faith, that essential but much abused word, the faith that mankind can rise above the terrible fate of being swallowed by history—as millions of men and uncounted institutions have been swallowed in our day.

One of the modest men who have been applying themselves to the study of these problems is Mr. E. W. Martin, an occasional contributor to this paper. He belongs to a new school of sociologists, those who try to get down to the hidden spiritual facts that hold people together, and cause them to conflict, in seeming simple circumstances. He has recently published a new book with the title "The Tyranny of the Majority" (*The Pall Mall Press*, 17s. 6d.). Four weeks ago it received a long and congratulatory review in the *Observer*.

Mr. Martin probes the spiritual facts of parliamentary government in this country. It is and has been in modern times government by the middle class. Even the radicalism of the Labour Party is a middle class sort, devised and led chiefly by middle-class leadership. Contrasting with this form of majority rule is what Mr. Martin calls the mass. It is unable to take any really creative act in government and mostly unwilling to do so. In this sense it is under the tyranny of majority rule.

Mass Culture

The culture of the mass is a mass one. Its opinions, estimation of status, and social reactions are largely dominated by Fleet Street and all its works, helped by television. There is no sign in it of a creative force that could break through the division between itself and the majority, and create real self-rule.

The majority is Establishment ridden. It conforms to the standards of the Throne, the Church, and certain influential university opinion. It may be noted in passing—although Mr. Martin does not note this—that Labour leaders do not read lessons in nonconformist chapels at annual conferences, but in churches.

Conformity

The majority and the mass are conformist. That is to say, there are certain thoughts to be thought, certain customs to be acknowledged and obeyed, and certain social positions to be aspired to. What lies beneath this crust of conformity? That has to be discovered, and the implication of Mr. Martin's analysis is the need for the discovery, and for the spiritually free to make it. In this sense, Mr. Martin's work, like the work of similar sociologists, is a new examination of social forces, and in this is a penetration into the misty social jungle. The old assumptions of majority government and a supposedly free democracy are examined, and what is found is not so good. There is more unconscious tyranny around than is good for creative freedom.

Creative Freedom

And the safety of the contemporary world—that is real safety for free peoples—depends far more upon creative freedom than conformity. The curse of this conformist world—there is probably as much conformity in the democracies as in the communist states—is that it can easily blow up. On the surface it seems safe. To do and think as your neighbour does without too much thought about it; to accept trivial status seeking and everyday standards, is perhaps a safe way for a society to tick over. But it can suppress mighty psychological

forces. They can be boiling beneath the surface. Nothing is more stifling than sameness and expected sameness.

What, after all, is the real danger in the approaching Berlin situation? It is not that the statesmen might slip-up, it is that social forces suppressed at the moment might flare up from beneath conformism, and become uncontrollable.

Men have not really begun to find out what real freedom is. Mr. Martin's book is one of the solid examinations that can help them to find out.

A LAYMAN'S DIARY

July 7. In an interesting review of the recently published book of letters *George Gissing and H. G. Wells* (Rupert Hart-Davis, 25/-), the *Times Literary Supplement* mentions that in his unhappy student days Gissing was befriended by "a unitarian minister named Steinthal". This, I suppose, would be the Reverend S. A. Steinthal, whose name appears fleetingly in the indexes of several nineteenth-century biographies (was he minister of Platt Chapel, Manchester?). What Freudian motive, I wonder, impels the Editor of the *T.L.S.* to deny an initial capital to "Unitarian"? He would surely never dream of writing about anglicans, roman catholics or the pope. Or am I just showing evidence of a chip on my socinian shoulder?

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July 9. I was glad to see Miss Lilian Beard's commendation of the new *Appeal for Amnesty* movement in a recent *Inquirer*. The protection of political prisoners is a cause which should have a special appeal to Unitarians, and it deserves all our support. (The address, by the way, is 1 Mitre Court Buildings, Temple, London, E.C.4.)

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I looked forward to *About Religion* this evening (ITV), as it was going to tell us a little about the movement; but the programme was a sad disappointment. It was a good idea to invite Christopher Chataway, liberal and articulate, to introduce the subject, and to give Peter Benenson (the young barrister who has launched the venture) a chance to explain what it hoped to achieve. In the 25 minutes available, those two could have covered the ground well. But the old fallacy that four speakers (six, if you can squeeze them in) are more interesting than two speakers reared its ugly head. Chataway was given a lot of statistics to read out, while confusing and incomplete tabular statements were flashed on and off the screen; then Peter Benenson had about two minutes to say "hello" and was not seen or heard any more; and the remaining 20 minutes or so ticked by while Chataway tried to coax a coherent discussion out of four new characters, a Roman Catholic, an English Buddhist (well, *the* English Buddhist, actually), an Evangelical Anglican M.P. and a Humanist—and they all got precisely nowhere.

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I began to suspect at one point of the discussion that the producer had had cold feet at the last minute, in case there should be any pointed inquiry about the treatment of Protestants in Spain; on the occasions when the discussion headed that way, it soon became enveloped in an opaque Buddhist cloud. I hope Miss Beard didn't see all this. For myself, I nearly put my fist through the screen at several points. The programme did a positive disservice to a valuable cause.

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July 10. Early last year in this Diary I welcomed a new play, *One Way Pendulum*, which I had seen on the second night of its appearance at the Criterion Theatre in London. The author, N. F. Simpson, is a master of logic—the logic of Humpty Dumpty and the Red Queen; and he had built up a wonderful fantasy about a suburban household. In it, Father was building a do-it-yourself Old Bailey in the sitting room; the son of the house was teaching a choir of speak-your-weight machines to sing the Hallelujah Chorus; and the teenage daughter was perpetually worried because her arms didn't reach her knees. Only Mother behaved in an unruffled, normal manner amid all this (thereby showing, according to a psychiatrist friend of mine, that she was the maddest of the lot).

One Way Pendulum was broadcast tonight by BBC television, but the performance—although it had some of the original cast—fell far short of the standard set by the stage production, and I hope that no one who saw it will judge Simpson's work on that one showing. It seemed badly under-rehearsed, and breathlessly rushed, as though the running time had suddenly been cut by half an hour but every word had still to be spoken. A play like this should be done in a stylised way, like *The Importance of Being Earnest*, conveying an air of infinite leisure, with pauses for the eccentricities of the dialogue to sink in. In the stage version George Benson and Graham Crowden did this superbly during the Old Bailey trial scene; tonight, with different players in these two parts, the scene fell as flat as a pancake. It might all have gone over better on sound radio (indeed, I think it has done so); television is an unkind medium for fantasy—too objective and matter-of-fact.

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July 12. A day or two ago I wrote to the Church Assembly headquarters at Church House, Westminster, asking if it were possible to obtain a copy of the printed report of that debate of the Assembly in which Dr. Fisher, when Archbishop of Canterbury, intervened to defend the arrangement by which the Unitarians and Quakers remained members of the British Council of Churches in spite of the fact that they did not accept the Council's theological basis. Today comes a friendly letter from the Secretary of the Church Assembly, Mr. J. A. Guillum Scott, telling me that the debate took place in 1946, at the Church Assembly's Summer Session, and would be found at page 244 of the "Report of Proceedings". (Bolton papers, please copy.) The report is out of print, but he gives me a cordial invitation to make an appointment to come and read the debate at his office and take any notes I wish from the office copy there. I shall go along as soon as I can.

THE ALL-CHRISTIAN PEACE ASSEMBLY IN PRAGUE

By John Kielty

(The Rev. John Kielty, Secretary of the General Assembly, recently visited Prague and Budapest. Below he gives his impressions.)

AT the suggestion of the British Council of Churches that all members should send delegates or observers to the Peace Assembly the General Assembly Council appointed me as an observer and I arrived in Prague on June 13th. I was met at the airport by guides who speedily got me through the customs and passport formalities and into a bus bound for the Comenius Theological Faculty which was the main office of the Assembly. There we changed our travellers cheques into Czech crowns and received our papers, including copies of the main addresses on the opening evening and the next morning. Then away by bus to the International Hotel, a large sombre looking building dominated the area in which it stands and its central block and tower surmounted by a red star. After room allocations, dinner, an excellent meal well served.

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At 8 p.m. we had the sermon by Professor Vogel of Germany. Simultaneous translations were available in the main hall in English, French and German, and in a side room in Czech. Then the President of the Assembly, Dr. Hajek welcomed us and invited delegations to give greetings. Many did, all of them came from people already on the platform. The Lord Mayor of Prague spoke, greetings were given from the Patriarch of

Moscow, greetings came also from the leader of the Ethiopian delegation, the Liberian delegation, from a Bishop in Sierra Leone, from Ghana and Nigeria, from the Antioch Church, from Roumania and so on, until after three hours we went back to our hotel, in buses.

The next morning worship was led by the Orthodox Church, and the singing of the service was among the best I have ever heard. Then Professor Hromadka gave his report on "Peace on Earth". He spoke for two and a quarter hours upon the problem before us, telling us of the need for the Christ voice to be heard without equivocation. He told us of what was expected of us in the ten commissions into which we were divided the next day. He was followed by the chief delegate of the Russian Orthodox Church who spoke for two hours and twenty minutes on "Peace in the following of Christ". Then we dispersed, very late for lunch.

At 4 p.m. we re-assembled and listened to Pastor Niemoller on "Peace in the Technical Age"; the Rev. Jacob Stephens of Ghana on "Peace and the New States" giving the point of view of the new nations in Africa; and the Rev. R. K. Ullmann of Great Britain on "From the Cold War to the Real Peace". All were most impressive in their apparent sincerity. Then dinner at 7 p.m. and the usual discussion in small groups or meeting old friends.

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I visited the mid-week service held in one of the new churches belonging to the Czech Church, but loaned to the Unitarians. Mrs. Haspl, wife of our old friend, the Rev. Carl Haspl is responsible for this weekly service. There were about 100 persons present. Afterwards I met some of the members of Mrs. Haspl's little church established in Prague some years ago. A lively group and I gave them our best wishes for their continued growth.

On Thursday morning, having been assigned to the Disarmament Commission, I went along to the church in the Hus Faculty which is the training centre of the Czechoslovak Church of which our friend, Bishop Novak, is a leader. Incidentally, I believe that he is most likely to be the next Patriarch of the church.

Here came the first snag, practically the whole morning was taken up with a discussion on procedure. How easy it is now to see why the U.N. sometimes gets bogged down on this issue. We certainly were. Professor Hromadka had said that we would "not deal with general peace slogans", but would "study in detail the proposals submitted to the world public at various occasions, explore its merits and shortcomings, and finally draw an outline—from the point of view of believing Christians—of the relatively most fitting path of the future disarmaments efforts."

One delegate suggested we read the various proposals from an objective publication of the British Government. This was at once challenged by a German who said the delegates were not experts; we could begin where the experts left off by building up trust. A Russian, Brother John (we were now all brethren) spoke for twenty minutes from a prepared brief, urging us to consider the matter from the religious and theological angle—pray for peace, make practical proposals and trust in the vision of the prophets. Patriarch Petho told us that we must read the prophecy of Isaiah and then have goodwill to make peace. To start disarmament we must prohibit A-bombs, then control all free zones, then the complete disarmament of all weapons.

A British pacifist with bulldog tenacity tried again arguing that we should examine the political proposals of the Great Powers so that we might offer a Christian solution. A Presbyterian supported him thinking that the reason for having the Commission was so that we might examine the proposals of the powers and treat of moral issues involved. A Russian urged us not to try to go into details since that would take us too long. So it went on, with goodwill but not much progress. French, German, Roumanian, American speakers put their point of view and eventually a small group were appointed to make suggestions which were reported to us next morning.

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One of the great difficulties of this session was that most speeches were in German which were then translated to the English as they were made by a young Dutch student, who did his best, but at times became so lost in the talks that he forgot us, and then had to try to catch up. The Secretary tried to help us by outlining what he felt we had proposed. We were to pray for peace. We were to let the world leaders know how solid we were for peace and so for disarmament, and that no one should refuse this because it was the will of God always to co-operate for Good.

We must get rid of A-bombs and then all arms. The most important thing was to fight fear and hate, and both sides live in great fear. There were the usual arguments of the pacifists and the non-pacifists who nevertheless stood for peace. HOW? was the mighty question, and it seemed to me as always it was still there at the end. But I left early on Saturday morning for Budapest and there were still two days of the Assembly to go, so I look forward to reading the final messages to the world.

I was able just to look in at the Tuesday night service at the main Unitarian church which seemed quite well attended, and

WEST KIRBY UNITARIAN CHURCH

Built in 1928 it combines simplicity with the art of worship. The architect was Ronald P. Jones, still active in Unitarian affairs

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Send us photographs of the exterior or interior of your churches, or of anything connected with them.

The photographs, to be of general interest, must have artistic value. It is with this intention we hope to print them.

Tell other people of the beauty of your buildings.

to meet the Women's Alliance members at their afternoon meeting, giving them greetings and answering questions about our movement here. I was commissioned to bring their greetings to all Unitarians in Britain. Mr. Kafka, Dr. Haspl's successor in this church, acted as my interpreter and he sent his greetings too.

(To be concluded.)

GENERAL ASSEMBLY COUNCIL

THE JULY MEETING

THE Council of the Assembly met at Essex Hall on Wednesday, 12th July. The President extended a welcome to new members attending the Council for the first time. Mr. Smith reported he had preached at the 50th Anniversary Service of the Sheffield District Association, that he and his wife and Mr. Leonard Smith, his son, President of the U.Y.P.L. had attended the Scottish Assembly at Garth, where he had spoken of the "Impact of Unitarianism on Society". He had attended the North Cheshire Arts and Crafts exhibition at Stalybridge and the U.Y.P.L. Annual Meeting at Hucklow. He had spoken at the Western Union gathering at Cullompton and preached the following day at Sidmouth and Exeter. The following week he had attended the South Cheshire Meeting and spoken on the Ejection of 1662. He addressed the Southern Association at Southampton, and visited the North Wales Fellowship at Colwyn Bay. He also reported he had sent a telegram on behalf of the Assembly to Mrs. Livingstone of Crewe on the occasion of her 100th birthday. He had prepared a tape recording for the special service at Mossley on 2nd July and had written a greeting for the first issue of the "Unitarian Quest" of Australia and an introduction to the History of the congregation at Lye.

The Council placed on record its appreciation of the very generous assistance given by the Unitarian Universalist Association of America in respect of the settlement of the Rev. W. Moors in Cape Town. This assistance will enable Mr. Moors to make regular visits to the Johannesburg Fellowship and to the group which it is hoped to gather into a fellowship in Durban. Approval was given to the recommendation of the Finance and Administration Committee that Messrs. C. E. Booth, T. Hollingsworth, A. C. Winspear and the Assembly Broker form a sub-committee to advise the Treasurer on the General Assembly's investments.

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Grant from Essex Hall Trustees

The statistical report of the Annual Meetings in Manchester showed the highest attendance of ministers and delegates, 297, for many years. The collections at the meetings for the first time exceeded £100. The Council placed on record its thanks to the Manchester District for its splendid hospitality and arrangements, and particularly for its contribution of £818 towards the cost of the meetings. It also recorded its thanks to the Memorial Hall Trustees for their contribution included in the above total.

Approval was given to the recommendation of the Finance Committee on the allocation of a sum totalling £4,500 from the Appeal Fund for new publications and the reprinting of the Golden Treasury of the Bible, "Beliefs of a Unitarian" and other well tried publications. A grant of £1,000 from the Essex Hall Trustees was reported. The recommendation that the present scales on which children's allowances are based should be increased by £50 was approved. On the recommendation of the Ministerial Fellowship the Council approved the following scale of fees for ministers: marriages £2 2s. 0d. plus expenses, funerals £2 2s. 0d. plus expenses, services £3 3s. 0d per service plus expenses and for special services which involve an exchange of pulpits where there are three services instead of the normal two, the minimum of £3 3s. 0d. for this service should be paid. A single sheet amending this section in the A.B.C. Guide will be printed and issued as a recommendation of the Council.

The following students leaving College were granted recognition: J. E. Jones, P. Jones, A. Kirby, J. McClelland, E. Phillips and D. Webster. The President, Rev. J. H. Smith, was invited to be the preacher at the Welcome and Recognition service on 27th October, and the Rev. A. B. Downing was invited to conduct the service at Great Meeting, Leicester.

Two young Khasis coming to London

It was reported that the Assembly had been invited to give oral evidence to the Pilkington Committee on broadcasting, and the invitation had been accepted. The General Purposes Committee reported that Miss Barr was planning to bring two young Khasis to this country for higher education, not necessarily training for the ministry, and the Canadian Unitarian Service Committee approved the idea. It is probable the first two students will accompany Miss Barr when she returns to this country in 1963. Mr. Michael Dalton, a medical student, will spend a month of his summer vacation with Miss Barr at Kharang. The suggestions of the Programme Committee for the Annual Meetings, 1962, over the weekend April 13–17 were approved.

The application of the Lake Shore Church, Pointe Claire, and the Calagary Church, both in Canada, for inclusion on the Roll of the G.A. Congregations was approved for submission to the next Annual Meeting.

The suggestion of the Grants and Extension Committee that ten manuals designed to assist the starting and running of fellowships should be issued was approved. The Publicity Department reported that on the average around fifty replies to its advertisements were received each week. The size of the advertisements had been increased from three to ten lines for a period. This Committee pointed out that the Forward Movement Committee is anxious to assist congregations with their plans for advance campaigns in connection with the 1662 Tercentenary Celebrations. The hope was expressed that churches would make full use of this committee's services.

In connection with the new hymn book, it was reported permission to use copyright material was now being sought, the grouping of the hymns chosen is in hand and the compiling of suggested tunes. Work is going ahead in consultation with the Ministerial Fellowship on a new book of Occasional Services. It is hoped to have a Manual of Church Membership completely revised and ready for the printer shortly.

Gift of £5,000

The Chairman of the R.E.Y.D. reported a very successful weekend course for young Unitarians in London over the weekend April 22-3. A follow-up course is planned for the weekend

A MINISTER'S PASTORAL LETTERS

During ten years as District Minister of the London District, the late Rev. Wilfred Waddington made a particular impression upon all those who knew and met him. He died suddenly at the age of 59 in August of last year. He exercised great pastoral care. Directly and indirectly he had a number of congregations under his charge and all of them felt the dedicated concern that came from him. Every quarter he sent out a pastoral letter. In these letters he wrote intimately to all those who were bearing the work of the Unitarian life in the London District.

Extracts from these letters have been selected and published in a booklet by the London District Provincial Assembly as a memorial to their late minister. The work of selection has been admirably done by the Rev. Rosamund Barker. The selection stands in its own right, and will be of interest to anyone who wishes to enter into the thoughts of a devoted Unitarian minister. But for those who knew Wilfred Waddington they will hear his own voice and concern coming through the extracts, and will be grateful for his life.

Copies may be obtained from Essex Hall, Essex Street, Strand, London, W.C.2, price 1/6. E.G.L.

of November 24–26. The department has set up a committee to form an association of Unitarian students in colleges and Universities. A sub-committee had been appointed to make arrangements for the administration of the Duke of Edinburgh's Award Scheme within our churches. The Sunday School work committee is planning replacements and additions to the range of Sunday School affirmation cards.

The Sustentation Fund reported an anonymous gift of £5,000. The Social Service Department reported that the secretary, Rev. A. Peacock, and Mr. M. Davies would attend the international conference on Public Morality representing the Assembly.

Professor Mahalanobis, F.R.S., who has been invited to be the President of the Brahmo Somaj spoke, bringing greetings of the Brahmo Somaj. The President welcomed him and warmly thanked him for his address.

Mr. S. Hellen, who is retiring at the end of August after 38 years in the service of the Assembly was warmly thanked by the President for his services. On behalf of the Council a personal gift was presented to Mr. Hellen by the President. Mr. Hellen in a witty little speech expressed his appreciation.

The President welcomed Dr. Preston Bradley, offering the Council's congratulations on his completing 49 years as minister of the People's Church of Chicago, and its best wishes for all the celebrations during his 50th year. Dr. Bradley replied in a characteristic little speech.

Angola

The President introduced a resolution on Angola, and after discussion it was agreed in the following terms—

"That this meeting of the Council of the General Assembly of Unitarian and Free Christian Churches, deeply deploring the disregard of humane considerations and of civil liberty evidenced by the Government of Portugal's savage suppression of the uprising in Angola urges Her Majesty's Government to take such diplomatic action as will forcefully express its abhorrence of the unnecessary violence used in the maintenance of law and order in Angola."

The resolution has been sent to the Prime Minister and the Press.

THE SAGE OF CHINA

A NOTE ON CONFUCIUS

By P. Whaley

CONFUCIUS, of all the great ethical teachers of the past, seems to have been the one least interested in spiritual matters or in religion as such.

He was born some 500 years before Christ, and in appearance he seems to have been rather unattractive, though he was tall and strong. He is said to have had broad flaring nostrils, and a large lump or wart on top of his head. He also had the slanting eyes, thin drooping moustaches and beard of his race.

He must have been a man of great intellect, though he was neither a prophet nor a saint. His whole life was devoted to teaching a philosophy of living and his ideals were more political and practical. He desired happiness for men here on earth, not in some future life beyond the grave, nor in renouncing the good things of this world and attaining a mystical union with the divine. He was also fervently concerned with doing good.

When Confucius grew up he earned his living by taking pupils. He did not deliberately gather disciples about him, but many of his pupils also became his ardent disciples. He charged no fixed fee, and when he found a pupil who was poor as well as brilliant, he charged nothing at all.

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In middle age he left his home in the small province of Lu and went to the capital to study manners and music, and to become an expert in all forms of ceremonial behaviour.

He did not make the sharp distinction that we in the Western world make between manners and morals. To us the two are distinct, to Confucius the one was the complement of the other.

He believed in no hidden road, nor an impossibly difficult one, to the discovery of truth.

"The way of Truth", he once said, "is like a great road. It is not hard to find. The trouble is that men will not look for it".

He did not advocate laziness or self-indulgence, however. He was a strict disciplinarian and an austere teacher.

His pupils had to be intelligent, clear thinking, generous and tolerant. They also had to acquire a formidable list of virtues, "gravity, earnestness, faithfulness, kindness", and a "reverent attention to business".

Like Plato, who was born 200 years later, Confucius conceived an ideal republic, but his bore little resemblance to Plato's Utopia. His republic was based upon the idea that society should function like a loving family.

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This idea, of course, was coloured by the society in which he lived, for in the China of his day family ties, and the reverence of children for parents and ancestors, were closer and more binding than in most other countries.

The chief ambition of his life was to be appointed to high office in the government by one of the feudal princes, so that he could put his ideals into practice and lay the foundations of his perfect state.

Like Plato, he made great efforts to be so appointed but to no avail, though several of his best pupils attained such positions.

He never succeeded in being more than a highly respected and well-known teacher for future public servants.

He spent years wandering through China with a little band of pupils and disciples, looking for a rich patron who would give him his chance to rebuild the world.

Certain traits in his character, however, were against his realising this ambition. He was too outspoken, honest and sincere to be a good politician. In fact, he annoyed or hurt those to whom he should have been most diplomatic.

He is said to have told one uncontrolled ruler, who asked him for instruction in the art of government, "First learn to govern yourself".

Also, Confucius was not a real believer in hereditary aristocracy.

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"By Nature men are nearly equal", he stated.

And though democracy as a form of government had not yet been thought of, Confucius was perhaps the first man in history to assert that the true aim of all governments was not only the welfare, but the happiness, of their peoples.

At last, bitterly disappointed, he returned to Lu, a tired old man, convinced that he was a failure in life. He still believed this when he died a few years later, years in which he had continued teaching.

He did not realise that his teachings would mould the whole philosophy and beliefs of a nation.

His disciples mourned him as though he were their beloved father. In the China of those days children mourned a father for three years, so they spent their time writing down all that he had taught them.

The teachings of Confucius have thus come down to us as a vast collection of disconnected sayings. They are not interwoven with a history of his life as are the teachings of Jesus, so they are not so readable.

Undoubtedly, Confucius was more akin intellectually to scientific modes of thought than he was to religious thinking, because he laid great emphasis upon the replacing of dogma with the collecting and investigating of facts, and in this he was certainly more than 2,000 years ahead of his time.

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"When you do not know a thing", he stated, "to acknowledge that you do not know it is knowledge".

He also laid great stress upon sincerity, not in speech only, but also in solitary meditation, for even here there should be no self-deception.

In the third century B.C. his teachings fell out of favour with the despotic rulers of China. They were proscribed, their adherents were executed, and all books containing them were burnt.

However, sometimes persecution has the opposite effect to that which is intended, and Confucianism spread secretly far and wide.

Finally, a more tolerant emperor appeared, who adopted Confucianism as his philosophy and made it respectable once more.

The teachings of Confucius are wise, pure and practical. Yet the world has moved no nearer, 2,500 years after his death, towards his ideal.

YOUR CHILD

By Magnus Ratter

This can happen today. Katue, eight-years-old, was confined to a tiny garden, in all weathers, sunshine, sleet, in ragged clothes, compelled to remain outside, no food all day, not allowed in even for lavatory; and not only for one evil day: she was demented when investigated. Incredible; neighbours for long did little.

Some parents hate their children: a queer, yet grievous fact.

Patrick was imprisoned in a chicken run, five by six feet, though there were four grown children in the family: permanently imprisoned, night, day, week, month, years. When rescued he spoke only chicken talk, imbecile for life: recent England, his mother a respected member of the village.

" This is Your Child ", Allen & Morton, 25s., published by Routledge, is the history of the N.S.P.C.C., a tale of horror inflicted on little children, a tale of brutality of certain parents, this society the instrument of social mercy.

It must be stressed that much of the work is helping children, counselling parents, yet even instances of dire cruelty come to light. Probably we will never fully understand cruelty to children but the need for this society is grievously proven.

English life in mid-nineteenth century was brutish, callous; early industrialism was grim. This may explain the origin of the society but even today children would needlessly suffer did the society fail its vigilence.

It is odd, but it is fact, that in America and England, laws for the due care of animals were statute requirement before any laws for children were recorded: it is ironic that the first prosecution of cruelty to a child in America was prosecuted under a law for the protection of animals, the chief person concerned Henry Bergh, a Unitarian who founded the American Animal Welfare movement.

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In 1882 a meeting in Liverpool considered the welfare of children: could our churches in that great city investigate if any Unitarians were active in this first known instance of concern for children ? Providence be praised we are not alone in doing good but it would be pleasant could we find our spiritual ancestors amongst the early leaders in this worthy field of social mercy.

The Rev. Benjamin Waugh, a Congregationalist minister, was first secretary and chief inspiration of the work from 1884 onward, so strongly in the tradition of Amos that it was said of him " he is on the waugh path " when he told the dire tales of cruelty to children, urging social action. Folks, especially polite folks, dislike their noses rubbed in social filth. How can a father do actually this to his own young daughter ? It is not a pleasant book but it is a good book.

If all worthy work in history is the lengthened shadow of one great man the welfare of children in England is a tribute to Benjamin Waugh, whose life work is worthily recorded in this stirring volume, which should be the theme of every Women's League, sermon subject, yet discreetly handled if used in Sunday School. Every adult should know what can happen—today.

Correspondence

Letters should be addressed to the Editor, " The Inquirer " 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Beatniks

Sir: I was a little surprised (perhaps because I am a newcomer to Unitarianism) to find, in the *Inquirer*, an "Apology for Beatniks " On reflection, however, I have concluded that the Editor and staff of the *Inquirer* are to be congratulated for the broad-minded manner in which they apply the Unitarian principle of seeking, not to undermine another's faith, but to discover its secret.

This policy is especially enlightening to the sort of person who tends to retire into an atmosphere of philosophical abstraction—because it is to such that Unitarians must look for the form of a " New Theology " in due course. If the theologian of the present would be " all things to all men ", or even all things to all sorts of Unitarians, he needs to be reminded, even painfully, that there are such philosophies as that of the Beatniks, and that there are almost certainly elements of such philosophies that are held by a very significant number of people.

I, for one, sincerely hope that we shall be reading more articles in the *Inquirer* concerning the various Unitarian " fringes ". Perhaps it is only by a sympathetic consideration of the views of other people that we can expect to establish a common fund of wisdom.

Leicester. Yours, Leslie Weston.

Hemingway's Art

Sir: Dr. Goring describes Hemingway's life as a tragedy in that he was obsessed by the thought of death. But the tragedy was not Hemingway's. It belongs to the age in which he lived. The great writer must ever be a child of his time. The twentieth century is the age of violent death and Hemingway reflected it as no other has done. His art was neither moral nor immoral but ruthlessly true as a mirror.

Dr. Goring compares Hemingway to Schweitzer. The greatness of Schweitzer lies in that he has refused to conform to the pattern of the twentieth century, that he has set himself apart from the tide of violence in which we are engulfed and in which Hemingway deliberately immersed himself. Each, in his own way, has been true to his vocation. Each has something to teach from which we may profit, and in the end their lessons are not dissimilar: " Send not to ask for whom the bell tolls . . . . It tolls for thee ".

Macclesfield. Yours, Peter Jones.

Reply To A Council Resolution

Sir: Last week on the instructions of the General Assembly Council I sent a resolution on Angola to the Prime Minister (reported in the Council's report in this issue.—Ed.). I have received the following reply from the Office of the Prime Minister:—

" The Prime Minister has asked me to reply to your letter of July 19 about the situation in Angola.

We strongly deplore atrocities wherever they occur and by whomsoever they may be committed, and, as the Lord Privy Seal repeated in the House of Commons on July 5, events in Angola have caused Her Majesty's Government the greatest distress and they are well aware of the strength of feeling in the country on this subject. There are, of course, fundamental differences between our own colonial policy and that of Portugal in Angola. This has been made clear on many occasions. It is in Her Majesty's Government's view necessary to deal with the social, economic, and in particular the political problems lying behind the present conflict. Military methods alone cannot provide the answer. There must be seen to be a definite political goal towards which reform is leading. When the Foreign Secretary visited Lisbon at the end of May he was able to have very frank discussions with the Portuguese about Africa and left them in no doubt as to our views.

We hope that the United Nations sub-committee will serve as a means for dissipating the uncertainty about what is going on in Angola, and that the Portuguese Government will, in their own interests, co-operate with it for this purpose. We hope also that the Portuguese Government will permit more foreign press representatives to enter Angola.

As you may know, the Foreign Secretary recently received a deputation from the British Council of Churches and discussed the whole problem with them. He has promised to keep in touch with them as matters develop in Angola."

Essex Hall, London, W.C.2. Yours, John Kielty, *Secretary.*

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 30, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Supply, 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11, Rev. P. B. GODFREY, 6.30, Mrs. WILSON
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN, Old Meeting House, 11, Rev. JOHN KELTY
BILLINGHURST, Free Church, High Street, 11, Mr. G. E. PRENTICE
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (August 6), Mr. E. E. LLOYD
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. ROBERT TAYLER
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. N. TENCH
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 Rev. E. SHERVELL PRICE and 6.30, Supply
BOLTON, Unity Church, Deane Road, 10.30, Rev. A. J. LONG, 6, Rose Queen Service
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Mr. CLIFFORD SEABLE
BRADFORD, Town Hall Square, 10.45 and 6.30, Mr. KEITH HILL
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BUTLER
BRISTOL, Oakfield Road, 11, Rev. A. H. BUTLER, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. BENJAMIN GILL
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. Principal L. A. GARRARD
CARDIFF, The West Grove Unitarian Church, 6.30, Supply
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Miss A. WRAGG
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CROWHURST CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERIKI
DENTON, Wilton Street Chapel, 11, Mrs. N. SELLERS, 6.30, Mr. H. STEPHENS
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VENEY
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINDLOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. F. T. MCQUOID
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KIRKHAM
DURNSFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Students
DUNDEE, Unitarian Church, 53, Constitution Road, 11, (next service August 6)
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLOW
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MEYER-KILLGET
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, (next service August 20th)
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BRAMES
GUILDFORD, Ward Street Church, 11, Mr. S. R. MARTIN
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. S. MORSHIP
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HELTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. F. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
HUMLEY, Unitarian Church, Joseph Street, Leeds, 6.30, Mr. A. HARRISON
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. PATRICK
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11, Rev. T. L. JONES
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBRALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Beetle Free Church, 11, Rev. C. A. PIPER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Mr. W. A. HILLIARD
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PIPER
LIVERPOOL, Hope Street, 6.30, Mr. F. BUTLER
LIVERPOOL, Ullet Road, 11, Rev. J. KEIR MURRAY
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Black Friars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. CLARENCE SKINNER
LONDON, Forest Gate, Upton Lane, 11, Miss L. M. HORWOOD
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAGNUS C. RATTER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. R. E. GOODWARD
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Hoxton, Hyde Road, 11 and 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JEREMY GORING
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. E. D. DAVIES
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. JEREMY GORING
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. BOSLEY
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. COLIN DENCE. (No evening Service 1st Sunday in August)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Mr. Leonard SMITH
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WAREING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. F. KENWORTHY
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Strand Chapel, Whitefield, 10.45, Mr. J. HAMBERTON, 6.30, Mrs. E. G. WEST
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6. No Services
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STIRMAN
NORTHAMPTON, Kettering Road, 6.30, Mr. C. J. LAPWORTH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Supply
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADDHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Supply, 6, Rev. G. W. PETTS
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUMBLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 7, Rev G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Dr. F. T. WOOD
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. J. WOODHOUSE
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. JOHN CHURCH
SOUTHEND-ON-SEA, Darnley Road, 6.30, No Service
SOUTHPORT, Portland Street Church, 11, Mr. E. E. LLOYD, 6.30, Lady Members
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Mr. D. PERRY, 6.30, Miss S. STCLIFFE
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPEN
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Mr. J. ROBBINS
TORRINGTON, Unitarian Church, 10.45, Mr. J. E. THORNETT, 6, Cousc. W. HOLT
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MAGUIRE
WATFORD, Friends' House, Church Road (by permission), 7.30 Miss L. M. HORWOOD (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Mr. J. F. GOODCHILD

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132 Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Aussins Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
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UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, 7, Mr. M. J. WILDE
WELLINGTON, Services suspended—Enquiries—Mrs. WHYTE, Tel. 40-272

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CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

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Miscellaneous

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A Relief Scheme

Sir: There must be many readers of the *Inquirer* who are very perturbed at the tragic situation which exists in such countries as Angola, Algeria, the Congo, etc., where thousands of innocent men, women and children are suffering from malnutrition, disease, lack of clothing—even the destruction of their own homes. This is quite apart from those suffering from the effects of physical violence.

Readers who feel that individually they are powerless to be of any practical assistance to such people, may be interested to hear of a new scheme initiated by the Oxford Committee for Famine Relief for the purpose of raising money to help such people, and indeed, to help all peoples in need, all over the world. The money collected is sent out, and used to buy clothing, food, medicine, tools, building materials, etc.

The "Pledged Gifts Scheme" asks for volunteers to give up approximately one hour each month (initially slightly longer), to collect money in their neighbourhood from all those who have pledged themselves to subscribe a small amount (usually 1/-, though the more the better, of course), *regularly* each month. A monthly News Sheet issued by "Oxfam" keeps subscribers informed as to how their money is being distributed to those in need, and gives the scheme a more personal touch.

From my own experience, I have found that two people out of three are sympathetic to this cause, and are willing to subscribe to it. Anybody interested should write for further details to Miss Joan Chapman, Pledged Gifts Secretary, Oxford Committee for Famine Relief, P.O. Box 11, Broad Street, Oxford. If a sufficient number of readers were interested, perhaps it might be possible for individuals, or congregations, to participate—the results of their efforts being published in the *Inquirer* from time to time.

I would look forward to hearing from anybody interested in such a proposal.

16 *Lime Tree Crescent,* Yours, M. J. Eker.
Cockermouth,
Cumberland.

The President's Son

A large congregation at Gee Cross Unitarian Chapel, Hyde, on July 15th, saw the Rev. Harry Smith, President of the denomination's General Assembly this year, officiate at the wedding of his only son, Leonard, joint student-pastor of the Platt Unitarian Chapel, Manchester, 14, to Miss Jean Harries, a local teacher.

Following a brief holiday, the young couple are to take up residence in Didsbury.

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.
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TEL.: EUS 7334 Editorial: EUS 2912

Marriage

Watson-Gorton: On July 18th 1961 at Kingswood Meeting House, Maureen W. Gorton of May Lane, Hollywood, to Claud H. Watson of Kingsbridge, Devon.—By Rev. Keir Murren.

Glasgow Minister Installed

The Installation Service, on Sunday, 9th July, 1961, of Rev. Allen Kirby as the 20th Minister of the congregation (Society founded 1810) was an historic occasion. With over 140 persons present, flowers galore, a new look for the pulpit table (a memorial of T. Ballantyne and Wm. Tweeddale), and much earnest preparation, the 105 years old Church was brighter than it had been for many years. Rev. Bruce Findlow conducted the Service and the address was given by Rev. Keith C. Treacher of Stalybridge. The rolling rich bass voice of John E. Whitehead, Chairman of Committee gave great significance to the words spoken on behalf of the congregation, while the new minister's reply laid duties and admonitions upon himself with a lavish hand. The lesson from St. Paul's Epistle was the guide to all present.

The lunch which followed was a purely social occasion (96 attended) and opportunity was taken to make further contacts with the representatives of all Scottish Unitarian organisations and with the bus-load of well-wishers who came all the forty-five miles from Edinburgh. (Unitarian contacts in Scotland are hampered by mere logistics).

The Church Social on the previous evening was most enjoyable and emphasised the suitably dual nature of the Church building and premises. Good wishes for the ministry and congregation from many sources were gratefully received.

A flat at 53, Kelvinside Gardens, Glasgow, N.W. has been purchased as a manse and Rev. Allen Kirby is now in residence.

J.C.Y.

W. H. Postlethwaite

Urmston congregation suffered the death on June 18th of Mr. W. H. Postlethwaite, A.M.I.Mech.E., Secretary of this church for over thirty years—and not only Secretary. His skill as a draughtsman and long experience as a professional constructional engineer were useful in the maintenance of these buildings. He was a well-known lay preacher. He must have served in forty churches, and was at one time Secretary of the Manchester and District Lay Preachers' Union, and Lay Secretary of the M.D.A. Throughout his lifetime he helped in Sunday School work. At the funeral the Rev. Benjamin Gill, who had known him for many years, spoke beautifully and suitably on charity, at its best, on lasting values and his lasting spirit. Let us add patience, for he was a true listener, quiet, efficient, industrious and dependable. We send our condolence to his wife and two sons.

Printed by SOUTH ESSEX RECORDER, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale): JOHN HEYWOOD, Deansgate. Saturday, July 29, 1961